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ment of Brodum's medical career, he found a powerful auxiliary in the person of the late quack Doctor Freeman's widow, his union to this sapient female contributed much to his *physical knowledge*, and if she proves a fruitful vine, their illustrious progeny, by a timely initiation into the arcana of medical imposture, may be able to supply all the *dupes* and *fools* in Europe with *remedies for every disease*. Having travelled through different parts of England, he at length resolved to become a resident in London where he published his *guide to old age*, which, *he says*, has already passed through fifty editions. The compiler of "literary memoirs of living authors," calls him, "one of those empirics in physic, and literary puffers, whose machinations are guilphs to the current of life," but surely this is illiberal; if a Roman who saved the life of a citizen was considered as a benefactor to the state, how much more should Brodum and Solomon be esteemed, who have each saved their tens of thousands! Statues should be erected to these good men, and placed as ornaments to the front of Newgate; one on the right hand, and one on the left of that awful spot, where so many youthful heroes take their flight to the world unknown; the victim of vice could then moralize with his last breath on the efficacy of nostrums, while he acknowledged that the promise of *renovated health* had induced him to continue his career of depravity, and to wander through the haunts of impurity and disease, till excess exhausted his constitution, and pernicious habits drove him to an open violation of the laws of that society, which had cast him off like a detested sin."

This detail has been entered into for the sincere purpose of deterring the ignorant or the hypochondriac from the use of nostrums fatal to health; if you consider it of sufficient moment to the community to insert it, I will furnish you with more authentic and important information, and trust you will receive from other quarters an account of the component parts of the quack medicines, which I imagine could be ascertained

with little trouble, by any person moderately skilled in chemistry; it is an enquiry well worthy the attention of the chemical professor of Trinity College or of the Dublin Society. Yours M.

For the Belfast Monthly Magazine.

THE following address was handed to the commanding officer of a district in the south of Ireland, just after the village in which the writer lived, had been in the hands of the insurgents for several days in the year 1798, when the people surrendered their arms, and returned to peaceable conduct. The sentiments appear to be extremely just, and in my view are deserving of preservation in your miscellany. They have a tendency to remove prejudices, and to show, that at least, the people should not be branded as indiscriminately ferocious.

A——S—— *begs leave to address Col. —— on a subject that is of vast importance, as he conceives, to the general weal; the preservation of the people. He has seen with great anxiety old distinctions of religious names revived. He believes that there does not exist that dark spirit of persecution among the people which is attributed to them; a spirit of retaliation may be for real or imagined injuries. Can we blame the trodden worm? It is said that they had formed a conspiracy for a general massacre: no such disposition was apparent these two days that we of this town were entirely in their power. Why did they not proceed then to a massacre? Why did they not revenge the injuries they said they had received? They spared to whip one man who they said was an informer. They forbore to whip the soldiers' wives when the cruel retaliation was suggested by the women of the town. They offered no injury to the officers' wives in my house, nor to the sick soldier and two officers' servants with me. He believes that no such conspiracy exists, and that it is conceived only in the fears of men of property, who are alarmed at the thought of

*The name is suppressed from delicacy to the writer, that he may not be unnecessarily obtruded on the public.

losing it. He believes that by mild treatment these people may be made useful to us, and happy to themselves. They have found the folly of resistance, they are used to live low, "*facilem victu per secula gentem.*" Let them live, and live comfortably; they will not aspire higher; they will be hands and feet to us. Indeed all orders and classes of society want reformation. If the money laid out on spacious buildings, cultivating fine gardens and pleasure grounds, were some of it expended on cultivating the morals of the people, what a happy harvest of blessings would it not produce to the cultivators? If the rich did not insult the poor by their wanton extravagance and riot, the two orders of society would coalesce, and religious distinctions would not be so much as thought of."

For the Belfast Monthly Magazine.

OBSERVATIONS WHICH OCCURRED DURING A SHORT TOUR

BUSINESS called me to Dublin lately. To a reflecting mind, that city presents many subjects for contemplation and reflection. Dublin has had its share of the bankruptcies, which have afflicted the empire at large, and the mutual inquiry on two friends meeting was commonly, what bankruptcies have appeared this morning? Merchants high and low, tanners, *hotel-keepers* &c. &c filled the list. But few in accounting for the failures mounted up to the source, but attributed them to some local cause, with which their limited sphere of knowledge brought them into acquaintance. Some attributed them to lowering the duty on whiskey, and the consequent loss to the holders of whiskey and rum. With others an extension of the tanning trade had originated all those distressing evils. How the hotel keepers failed, I heard no particular solution beyond the general one, I fear too common to others, bad management, improvident expenditure, and living above income. But to save the trouble of thinking, there was one sweeping cause assigned, on which many deemed themselves competent to decide, and by the aid of which they very

comfortably threw the blame off themselves and their neighbours, and constituted an undefined charge. The union caused all the mischief. If they were asked how the union operated to produce such dismal effects, they were too much irritated by the presumed ignorance or insolence of the inquirer to think him worthy of an answer. But if they had deigned to enter into argument, perhaps the position would not have been very tenable. Failures in England and also in other parts of Ireland, confessedly not injured by the union, have not been less frequent. Dublin may have lost some of the demand for articles of luxury from the less general residence of the higher classes. But what then? Are those placed at the top of Burke's "Corinthian capital of polished society," the only or the chief supporters of trade, or the wealth and prosperity of a nation? No. Not one of these lends a hand to help to lift the overloaded waggon out of the mire, while the bulk of the people, instead of giving effectual assistance to extricate trade, are clamorous vainly, calling on Jupiter to lift the unwieldy machine out of the supposed gulph, which the union has occasioned. But the call will be in vain. In many parts of Ireland, we require to be fortified in habits of frugality, industry, and an economical husbanding of our resources. The fact is, the higher classes of society looking only to themselves, and to their fancied importance have spread the doctrine, that they essentially support the power of a nation, and the bulk of the people have too indolently reposed on the assertion, and gratuitously adopted the error, the offspring of overweening conceit in the first promulgators, and credulously adopted by their retainers, and dependents, who as trades people and shopkeepers appear to profit by them. But Adam Smith has clearly demonstrated, that the wealth of a nation is not to be estimated by the annual expenses of the luxurious classes, but by the funds destined to support labour and encourage industry, or in other words, by the capital employed in trade and agriculture. The nobleman who spends £10,000 a year,